

He who would have Jesus eating the Jewish passover twenty-four hours before the appointed time, would make him a transgressor. A charge which no Christian dare to make against the Son of God. Then to assert that Christ ate the paschal lamb the evening before he suffered, is not only unchristian and wicked,—but foolish.

Such a position contradicts the New Testament record; and is repugnant to reason and common sense. Let us see: The passover which he desired to eat before he suffered, Jesus tells, "Shall be fulfilled in the kingdom of God," Luke 22:16. That this kingdom is yet in the future, see v. 18. Hence the inevitable conclusion is as follows: if Christ ate the Jewish passover the eve of his betrayal, it is not yet fulfilled;—is still in vogue, and we are bound to observe it on penalty of eternal death. "Think on these things."

But we have seen that Christ ate his "Passover" "Before the feast of the Passover,"—(John 13:1) so we merely adhere to the inspired record when we say: "The Jewish passover was fulfilled in Christ; and the Christian's Passover instituted by Christ, "Shall be fulfilled in the kingdom of God." "Our Passover is sacrificed; therefore let us keep the feast," I Cor. 5:7.

"Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God," Rev. 19:9.

Galesburg, Kans.

THE CHURCH

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From good authority the original Greek from which the term church is derived has a two-fold signification. The derivative *ekklesia* has for its root *ekkelioo*. The term made use of by Christ, Matt. 16:18, is *ekklesian*, translated in the authorized version *church*, as also by Wilson and others. Dr. Luther translates *gemeine* and continues to so translate in Matt. 18:17, and nearly all other places in the New Testament. In the Old Testament he translates the same. See Leviticus 4:21; 10:17; 16:33; Numbers 1:16; 10:7; 14:27; 15:15; 16:21. In more than one hundred instances that I have examined he so translates and in a few instances assembly. In the new version of the Old Testament the term is in some places translated congregation and in a number of instances assembly. In the New Testament almost invariably church.

The derivative *ekklesia* and its co-relatives are invariably made use of in the New Testament and refer to the called out of God who engaged together in the service work, and worship of God. This term is translated in the King James version, congregation, assembly and church. In the *emphatic diaglott*, most-

ly congregation, Matt. 16:18, I build my Church; Acts 29:28, Church of God; I Cor. 1:2, Congregation of God; I Cor. 10:32, Church of God; I Cor. 11:22, Congregation of God; I Cor. 15:9, Church of God; I Tim. 3:5, congregation of God. Thus Wilson translates from the Greek *ekklesia tou theou and kurion*.

Dr. Luther translates the same term into the German *gemeine* in both the Old and New Testaments with a few exceptions. In the book of Judges he translates *versammleten*. See chapter 20:1; Job 15:34; Psalm 26:5, *versammlung*, Joel 2:16, *versammelt*, signifying the congregation, church or assembly of God convened or convening for the service and worship of God. Hear the Psalmist David, Psalm 74:4, "Remember thy congregation, *gemeine* which thou hast purchased of old; the rod (or tribe) of thine inheritance which thou hast redeemed; this Mount Zion wherein thou hast dwelt."

The root term from which *ekklesia* and co-relatives is derived, is said by good authority to be *ekkelioo* the etymology of which is as follows, *ek* "out of," and *kelioo*, "I call." Thro the divine power of the triune Godhead, Father, Son and Holy Spirit, persons are called out from under the power of satan, and service of sin into the army and service of God, are made partakers of the divine nature filled with the Holy Spirit, sanctified thro the truth, having consecrated themselves spirit, soul and body to the Lord and Christ formed in them the hope of glory. Such constitute the church assembly or congregation of the Lord, or "Church of the living God which is the pillar and ground of the truth." In all ages of the world the called out of God constituted his church. God called out Abel, Enoch, Noah, Abraham, Isaac, Jacob and Moses, and thro him the twelve tribes of Israel out of bondage of which the martyr Stephen makes mention. See Acts 7:38 "This is he, (Moses) that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give unto us." Here the martyr Stephen finds the church more than three thousand years ago. Some of our modern writers and among them one J. C. Cassel, cannot find the church earlier than the day of Pentecost. Hear him in BRETHREN EVANGELIST, No. 25, June 29, 1898, Vol. 20, page 4. "There never was a church in the world before the day of Pentecost." Because the term church does not occur in the Old Testament, our brother jumps at the conclusion that there never was a church in the world before Pentecost, fifty days after Christ was resurrected, and ten days after his ascension to heaven. If Jesus Christ

ever built a church and delivered a law for her government he must have done so before he could consistently pray to the Father and say, "I have finished the work thou gavest me to do," etc. Jesus Christ did personally call out and ordain the apostles, and delivered unto them and thro them to the human family to all nations, all flesh the lively oracles of God that pertain to the salvation of the world. Thro their successors in faith and doctrine the same has been perpetuated and will continue to be until the end of time. Hence, the great necessity of home and foreign mission work.

If it is necessary to see or hear of a building in which people dwell in order to have an idea of what the word house means, surely it must have been very important that the apostles would have seen or heard of the house of God they were in and expected to live in when Christ taught them concerning the church, and how to deal with those who constituted her congregations or assemblies. The needed power to put upon record and execute the will of the Father was essentially necessary, and that was realized by the apostles on the Pentecost. They were endued with power from on high according to the promise of the Father.

I quote from Brother Cassel as follows: "Peter in his sermon on that day declared that the same blessing, the same outpouring of the Spirit should come to his immediate hearers and to their children, and to all that are afar off, even as many as the Lord God should call. This I have noticed in a former article but will state again. The same promise of salvation upon the same conditions was to be to the Jewish nation then in existence, to their children and the then far off Gentiles. I emphatically declare that Peter did not in that language promise the baptism of the Holy Spirit, the speaking in the different languages, special, divine inspiration, and blessings as they received and enjoyed on that memorable day.

(There must be a misapplication of this quotation either by Brother Cassel or myself. Will the editor please correct, and I stand corrected.)

Brother Cassel further says, "Christ in us is but another way to express the baptism of the Holy Spirit. We cannot have Christ formed within, without the Holy Spirit, neither can we have the gift or baptism with the Holy Spirit without having Christ in us." If this be correct then logically all who were not baptized with the Holy Spirit are devoid of Christ. Secondly, all who have Christ in them, the hope of glory had him baptized into them by a baptism with the Holy Spirit. Thirdly, no person can have the gift or baptism of the Holy Spirit without having Christ in them.